

الحمد لله رب العالمين. و الصلوة و السلام على سيد المرسلين

أما بعد فأعوذ بالله من الشيطان الرجيم. بسم الله الرحمن الرحيم

و على آلك و أصحابك يا حبيب الله

الصلوة و السلام عليك يا رسول الله

و على آلك و أصحابك يا نور الله

الصلوة و السلام عليك يا نبي الله

نور الإيضاح - The light of clarification

كتاب الطهارة - The chapter of purification¹

Introduction

Allāh Almighty states in the Majestic Qur'ān regarding purification:

{Indeed Allāh loves those who repent abundantly, and loves those who purify themselves}
[2:222]

{and sent down water from the sky that He may purify you with it, and to remove the impurity of Satan² from you} [8:11]

{and Allāh loves the pure} [9:108]

Here are some blessed Hadīths regarding purification:³

- The Holy Prophet ﷺ said, 'The key to Jannah is Salāh and the key to salāh is Tahārah (purification)'.⁴
- Once the Blessed Prophet ﷺ was reciting Sūrah al-Rūm during Fajr salāh and he ﷺ was hesitant during the recitation. On completion of the Salāh, he ﷺ said, 'What is the condition of those who perform salāh with us, but do not perform proper Tahārah (purification)? It is because of them that the Imām has an uncertainty in the Qirā'at (recitation of the Qur'ān)'.⁵ If this is the case when performing Salāh without proper Tahārah, then what can be said about the ill-fortune of performing Salāh without any Tahārah at all?

¹ The author, may Allāh have mercy upon him, began the book with the chapter of purification because purification is the key to salāh [Hadīth], and it is the absolute first act of worship before any other worship e.g. Salāh.

² This indicates towards spiritual purification.

³ Bahār-e-Sharī'at, vol 1, part 2, pg 282

⁴ This Hadīth has been narrated by Imām Ahmād bin Hanbal from Sayyidunā Jābir, may Allāh be pleased with them both. [al-Musnad, vol 25, pg 208, Hadīth no 15872-15874], [Jāmi' al-Tirmidhī, vol 1, pg 54, Hadīth no 3]

⁵ This Hadīth has been reported by Imām Nasā'ī from Shubaib bin abī Rūh who narrated it from a particular Sahabī, may Allāh be pleased with them all. [Sunan Nasā'ī, vol 2, pg 156, Hadīth no 947]

- It has been mentioned in one *Hadīth* that ‘*Purification is half of Īmān (faith)*’.⁶

⁶ *Imām Tirmidhī* has reported this *Hadīth* on the merit of it being *Hasan*. [Jāmi’ Tirmidhī, vol 5, pg 240, Hadīth no 3519]

Explanation - The types of water⁷ with which purification⁸ is correct⁹

There are a few types of water, which you already know or have come across in day to day life, with which it is permissible i.e. correct & valid to purify oneself. Some books may mention less, some may mention more; it does not mean any of them are incorrect, it's just one may be included in a type that has already been mentioned, so in terms of perspective, for example in this book it mentions river but not stream and in others¹⁰, it mentions both river and stream; they are very similar hence not mentioned. Here in this book, there are seven¹¹ mentioned, which are as follows:

1. Rainwater¹²
2. Sea water¹³¹⁴

⁷ {and We sent down purifying water from the sky} [25:48]

⁸ طهارة with the طاء having a:

- *Fathah* means cleanliness and is the *masdar* of طهر الشيء [something is clean]. Also gives the meaning of circumcision.
- *Kasrah* means *aalāh* e.g. water, soil. In other words, the thing someone is using to purify oneself with. Also gives meaning of it circumcision (i.e. the profession in which someone circumcises i.e. cleanses a child). [al-Mu'jam]
- *Dhammah* means the water leftover after purification.

[al-Bahr al-Rā'iq, vol 1, pg 21], [Marāq al-Falāh, vol 1, pg 13]

⁹ Sayyidī A'lā Hazrat Imām Ahmad Razā Khān, may Allāh shower mercy upon him, has mentioned the most superior water is that which came out of the blessed fingers of the Noble Messenger ﷺ, quenching the thirst of thousands and purifying them.

¹⁰ Bahār-e-Shar'at, vol 1, part 2, pg 329 - referencing *al-Durr al-Mukhtār & Radd al-Muhtār*, vol 1, pg 357

¹¹ Sayyidī A'lā Hazrat, may Allāh shower mercy upon him, states there are 160 types of water. [Fatāwā Ridawīyyah]

¹² Due to the saying of Allāh Almighty: {Did you not see that it is Allāh who sent down water from the sky, then with it made springs in the earth} [39:21]

It also purifies due to His ﷻ saying: {and sent down water from the sky that He may purify you with it} [8:11]

¹³ Due to blessed Hadīth which was narrated by Sayyidunā abū Hurayrah regarding sea water, "Its water is pure and its dead meat is lawful." [Jāmi' al-Tirmidhī, vol 1, pg 125, Hadīth 69], [Sunan Nasā'ī, vol 1, pg 50, Hadīth no 59/vol 1, pg 176, Hadīth no 332/vol 2, pg 207, Hadīth no 4350], [Sunan Ibn Mājah, vol 1, pg 136, Hadīth no 386-388/vol 2, pg 1081, Hadīth no 3246]

¹⁴ Many people use the term 'sea' and 'ocean' interchangeably, however there is a difference between the two, geographically speaking. Seas are smaller than oceans and are generally located where the land and ocean meet; meaning first is the sea and then the ocean. One reason why we possibly take this as sea and not ocean is because seas comes first, then the ocean, so seas precede oceans.

3. River water¹⁵
4. Well water
5. What is melted from snow
6. [and what is melted from] hail
7. Spring water

Keywords/Terminology

المياه - This is the جمع كثرة of ماء, its جمع قلة is أمواه. The word مياه was originally مواه but the rule applied on the word ميزان was applied here as well.

يجوز - This means *is permissible* but here يجوز is in the meaning of يصح i.e. *is correct*. This is very important as it gives a different meaning; it is more general than يجوز. For example, if person A had some water and kept it aside for some need for instance, then person B comes along and takes it without his permission, it would be correct for person B to perform Wudū with this, meaning his Wudū would be valid, however this action would not be permissible.

In contrast, if someone did Wudū from the well water of someone without his permission, this Wudū would be correct; this is because well water only comes into someone's ownership once it is taken out of the well, thus it will be both correct and permissible.¹⁶

Another division of water¹⁷

There are three types of water:

1) غير مملوك مباح (not owned, permissible)

E.g. Sea water, stream water, pond water, etc

2) مملوك غير مباح (owned, not permissible)

If someone has paid for water e.g. bottled water, water bills etc. This person is the owner of such water: it is not permissible for anyone else to use this without his permission.

¹⁵ Sometimes stream water is mentioned as a separate type, just as it is mentioned in Bahār-e-Sharī'at, however a river is larger than a stream but is itself formed from several streams, meaning a stream is that which flows into a river. In addition, the water in rivers and streams is collected through the rain or melting of the snow from mountains, both of which are in relation to two types which have already been mentioned - rain water and the water which melts from snow. However what we mean here is water attained directly.

¹⁶ Fatāwā Ridawīyyah

¹⁷ Fatāwā Ridawīyyah

3) مملوك مباح (owned, permissible)

Water-stand for thirsty travellers i.e. water or any drink distributed for free (for reward in the Hereafter). Usually it is someone who owns this but willingly gives for people to use freely.

Text

المياه التي يجوز التطهير بها سبعة مياه: ماء السماء وماء البحر وماء النهر وماء البئر وما ذاب من الثلج والبرد وماء العين

Translation

There are seven types of water with which purification is correct: Rain water, sea water, river water, well water, what is melted from snow and hail, and spring water.

Explanation - The types of water [generally speaking]

After the division of the types of water in terms of purification, now the general division of water will be mentioned. There are five types of water:

1. Pure itself, is able to purify and is not *makrūh* (disliked)¹⁸
2. Pure itself, is able to purify but *makrūh*¹⁹
3. Pure itself, but not able to purify
4. Impure
5. Doubtful

[1] The first type of water

They will all be mentioned in due course, Allāh willing, the first type refers to general plain water e.g. tap water. It is pure, able to purify meaning one can use it to perform Wudū and is not *makrūh* (disliked in *Sharī'ah*).

Text

ثم المياه على خمسة أقسام: طاهر مطهر غير مكروه وهو: الماء المطلق

Translation

Then there are five types of water: [1] Pure, purifier, not disliked - it is normal plain water.

[2] The second type of water

¹⁸ Fatāwā Ridawīyyah, vol 2, pg 653-688

¹⁹ Marāq al-Falāh, vol 1, pg 14

The second type refers to that water which is pure and is able purify so it is the same as the first type. However there is only one difference, this type is *makrūh* (disliked).²⁰

There are three types of *makrūh* water:²¹

- 1) Used water
- 2) The leftover water of a *ghayr mahram*, with the intention of lust
- 3) The water drank by domestic animals

This *makrūh* refers to *tanzīhī*, however the water drank by wild animals is impure.

It is *makrūh* to use *makrūh* water to perform Wudū or Ghusl when normal water is available. If normal water is unavailable then there is no harm in using the *makrūh* water.²²

Keywords/Terminology

ونحوها - Other animals such as free-range chickens, hawk, falcon, etc.²³

وكان قليلا - Indicates towards the fact that this refers to *mā' qalīl* (ten by ten arms length), meaning this ruling (of being *makrūh*) does not apply to flowing water. Allāh willing, this will be mentioned shortly.

Text

ظاهر مطهر مكروه وهو: ما شرب منه الهرة ونحوها وكان قليلا

Translation

[2] Pure, purifier, *makrūh* and it is that which has been drank by a cat²⁴ or a similar animal, and it is a small amount.

[3] The third type of water

²⁰ Bahār-e-Sharī'at, vol 1, part 2, pg 342 - referencing *al-Durr al-Mukhtār & Radd al-Muhtār*, vol 1, pg 425

²¹ Marāq al-Falāh, vol 1, pg 14

²² Bahār-e-Sharī'at, vol 1, part 2, pg

²³ The detailed rulings regarding the different types of animals will be mentioned in a forthcoming chapter soon, Allāh willing.

²⁴ Proven from Hadīth - Sunan Abī Dāwūd, vol 1, pg 19, Hadīth no 75-76. [*Imdād al-Fattāh*]

The third type is pure but not able purify.²⁵ Some get confused with what ‘being able to purify’ means; it was mentioned earlier on for example performing Wudū, or for example Ghusl. So purifying in this sense means the removal of *hadath* (ritual impurity). The confusion would be in thinking that this cannot be used for purification in the sense of removing *najāsah haqīqiyyah* (physical filth i.e. general impurity); this is incorrect, this type of water, although it cannot be used to removal ritual impurity, it can still be used to remove general impurity. For example, it is not possible to perform Wudū & ghusl with it but it is possible to use for *istinjā’* i.e. remove impurities such as urine, excretion, etc.

Another example of used water given in the text below is Wudū on top of Wudū; this is when one already has Wudū so whilst being in the state of Wudū, one then performs a second Wudū: this is *Mustahabb*²⁶ and a blessed act of the Noble Companions, may Allāh be pleased with them all from being commanded by the Blessed Prophet ﷺ.²⁷ However one must have the intention of reward when one is performing a second Wudū, otherwise it will be regarded as *isrāf* (wastage). In addition, the second Wudū must be done so in a different place²⁸ to the first Wudū, otherwise this will also be classed as wastage, meaning if one has the intention of reward, it will still be regarded as wastage. It is *makrūh* to perform the second Wudū in the same place as the first, and the water from the second will not be regarded as *musta’mal* (used); it will be *ghayr musta’mal* [not used]. Similarly, another example is the Wudū prior to eating; this is rewardable act as the Noble Prophet ﷺ has stated, “Wudū (i.e. of eating) is a blessing before eating; after eating it rids dementia and before eating it rids poverty.”²⁹ If one is already in the state of Wudū, and performs the Wudū before eating with the intention of reward, then the water which is a result of this second Wudū i.e. the Wudū before eating, will be regarded as *musta’mal*. If not then not.

Text

طاهر غير مطهر وهو: ما استعمل لرفع حدث أو لقربه كالوضوء على الوضوء بنيته

Translation

[3] Pure. not able to purify, and it is what is used to remove *hadath* [ritual impurity] or for closeness to God [i.e. reward], like Wudū on Wudū with its intention [i.e. of closeness to God].

²⁵ Marāq al-Falāh, vol 1, pg 14-15

²⁶ Mir’āt al-Manājīh, vol 1, pg 281

²⁷ Jāmī’ al-Tirmidhī, vol 1, pg 113, Hadīth no 58

²⁸ Fatāwā Ridawīyyah, vol 1, pg 711 - referencing Marāq al-Falāh, vol 1, pg 15

²⁹ Marāq al-Falāh, vol 1, pg 15

When is water regarded as *musta'mal* [used]?

Water becomes used straight after it separates from the body. For instance, as soon as water separates from the hand, it will be regarded as used.³⁰

Text

ويصير الماء مستعملاً بمجرد انفصاله عن الجسد

Translation

Water becomes used straight after it separates from the body.

That which Wudū is not correct with

There are some things with which Wudū is not valid with. For example, fruit juice i.e. that juice which comes out of fruits e.g. orange juice, apple juice, grape juice, etc. There can be other things which even consist of water but they are not regarded as water nor is it permissible to perform Wudū with them, for example tea. Even though tea is made of water, generally speaking, no one calls this water; yes it a mixture of water, milk, a tea bag and maybe sugar, but it has become something else, its essence and form has changed, this tea, meaning it no longer water, thus Wudū is invalid with these kinds of things. In short, if it is called water then it should be fine, if it is called something else (because it has become something else) then no.³¹

Similarly, it is not allowed to perform Wudū if it has lost its essence. Generally speaking, liquids have two properties and three qualities³². The qualities will be discussed shortly, Allāh willing, first the properties will be discussed.

The properties of a liquid³³

1. *Riqqah* (thinness)
2. *Sayalān* (the ability to flow)

The natural essence of water is for it to possess its two properties³⁴, meaning it should be thin and easy to flow. If this changes, meaning its liquidity is lost, due to boiling/cooking

³⁰ Fatāwā Ridawīyyah, vol 2, pg 43-112

³¹ Bahār-e-Sharī'at, vol 1, part 1, pg 329 - referencing *Durr Mukhtār & Radd al-Muhtār*, vol 1, pg 360

³² Default but not every liquid possesses 3 qualities, but will be discussed later, Allāh willing.

³³ Fatāwā Ridawīyyah, vol 3, pg 41

³⁴ Both are interlinked and also both must be present.

or the water is overcome by something else³⁵, then it is not permitted to use such water for Wudū. If not then yes.³⁶ For example, if it becomes thick like sattu water³⁷ [or when lentils become hard and merge with the water], then Wudū is not permissible with this.

³⁵ **Note:** This is only for pure things added in, otherwise as it is clear, adding any impurity will cause the water to become impure and render the water useless. This is the same for the following explanation mentioned after this regarding mixing solids, etc.

³⁶ *It is narrated in a Hadīth by Umm Hānī̄ that the Noble Prophet ﷺ and Sayyidah Maymūnah, may Allāh Almighty be pleased with her, performed Ghusl from one vessel in which there were traces of dough.* [Sunan Nasā'ī, vol 1, pg 131, Hadīth no 240/vol 1, pg 202, Hadīth no 415], [Sunan Ibn Mājah, vol 1, pg 134, Hadīth no 378]

This shows that it is perfectly fine, permissible and valid to do so.

³⁷ Made with roasted gram flower [powder], water, rock salt and roasted cumin.

However if, for example, some soap³⁸ or leaves³⁹ are placed in water then it is permissible to perform Wudū with this, provided its liquidity (thinness and flow) is not lost and it is not overwhelmed by the soap, etc - meaning it is (still) predominantly water.⁴⁰

Text

ولا يجوز بماء شجر وثمر ولو خرج بنفسه من غير عصر في الأظهر

Translation

It is not permissible [to perform Wudū] with tree water or fruit water (i.e. fruit juice), even

³⁸ This is proven from Hadīth, in the sense where it is narrated by Sayyidah ‘Ā’ishah, may Allāh be pleased with her, that, *the Holy Prophet ﷺ performed Ghushl with Khatmī (the plant from which marshmallows are made, known as Althaea officinalis) without adding any more water.* [Sunan Abī Dāwūd, vol 1, pg 67, Hadīth no 256]

What this Hadīth refers to is the powder from the plant and also that it was mixed with water, which sufficed for the Holy Prophet ﷺ; meaning no extra water was used later on. [Khattābī]

This shows that:

- It is permissible and sufficient to use soap, bath salts, etc to clean oneself with
- No extra washing with water is required after washing with soap, etc
- Performing Wudū or Ghushl with just general water is not necessary; one may use water mixed with bath salts for example

³⁹ This is proven from Hadīth, whereby the Messenger of Allāh ﷺ commanded for Ghushl to be performed with water and sidr for someone who had accepted Islām. [Jāmi’ al-Tirmidhī, vol 1, pg 744, Hadīth no 605], [Sunān Nasā’ī, vol 1, pg 109, Hadīth no 188]

Similarly, for someone who had passed away falling off a camel whilst in the state of Ihrām. [Sahīh Bukhārī, vol 2, pg 75, Hadīth no 1265-1268/vol 3, pg 17, Hadīth no 1849-1851], [Sahīh Muslim, vol 2, pg 865-867, Hadīth no 1206]

[Jāmi’ al-Tirmidhī, vol 2, pg 278, Hadīth 961], [Sunan Abī Dāwūd, vol 3, pg 219, Hadīth no 3238], [Sunan Ibn Mājah, vol 2, pg 1030, Hadīth 3084], [Sunan Nasā’ī, vol 4, pg 39, Hadīth no 1904/vol 5, pg 144-145, Hadīth 2713-2714/pg 195-197, Hadīth no 2853-2855/2858]

Also, when one of the blessed daughters of the Noble Messenger ﷺ went from this world, may Allāh be pleased with her. [Sahīh al-Bukhārī, vol 2, pg 73, Hadīth no 1253-1254/pg 74, Hadīth no 1258/pg 75, Hadīth no 1261], [Sahīh Muslim, vol 2, pg 646, Hadīth no 939], [Jāmi’ al-Tirmidhī, vol 2, pg 306, Hadīth 990], [Sunan Ibn Mājah, vol 1, pg 468, Hadīth no 1458], [Sunan Nasā’ī, vol 4, pg 28, Hadīth 1881/pg 30-32, Hadīth no 1885-1887/1890/1893]

In addition, it was also asked regarding how a woman is to purify herself in the state of menses and was told by the Noble Messenger ﷺ to water with the leaves of the sidr tree. [Sahīh Muslim, vol 1, pg 261, Hadīth 332], [Sunan Abī Dāwūd, vol 1, pg 85, Hadīth no 314], [Sunan Ibn Mājah, vol 1, pg 210, Hadīth no 632], [Sunan Nasā’ī, vol 1, pg 154, Hadīth no 292/pg 195, Hadīth no 395]

Note: Sidr is a type of tree (similar to Sidr al-Muntahā - the Lote tree which is mentioned in the Qur’ān; this is that tree which marks the end of the seven heavens where Sayyidunā Jibrā’il, upon be peace, did not pass through; only the Noble Messenger ﷺ). So it means the leaves of that tree.

⁴⁰ Bahār-e-Sharī’at, vol 1, part 1, pg 329 - referencing *al-Durr al-Mukhtār*, vol 1, pg 360

if it [the water] flows out by itself without being squeezed, and [this is] in the most evident view⁴¹.

Text

ولا بماء زال طبعه بالطبخ أو بغلبة غيره عليه

Translation

Nor [is Wudū permissible] with water whose essence has finished from cooking, or having been overwhelmed with something other than it.

Definition: *Ghalabah* by solids (the rule of water becoming overwhelmed by solids)

If water is mixed with a solid [provided that it is pure as mentioned in the footnote previously] and it affects its qualities i.e. colour, smell, or taste but its qualities i.e. liquidity (*riqqah* and *sayalān*) is not affected, then it is fine for Wudū. Such as is the case of sand, lime or [a small amount of] saffron. So in short, if it loses its two properties, then it is not suitable for Wudū.⁴² If it loses all of its qualities but retains its properties, then it is fine.⁴³

It is a habit in the texts of Dars e Nizāmī that when a certain word or terminology is mentioned in a certain issue, it is defined straight after. The term *ghalabah* (being overwhelmed) was used in the text before and is now being defined in the text below.

Text

والغلبة في مخالطة الجامدات بإخراج الماء عن رفته وسيلانه. ولا يضر تغير أوصافه كلها بجامد كزعفران وفاكهة وورق شجر

Translation

Overwhelming in the mixing of solids is in terms of removing water from its thinness and flow. There is no harm in (i.e. it's permissible if) all the qualities changing from a solid, like saffron, fruit or the leaves⁴⁴ of a tree.

Muftā bihī [what the fatwā is given upon i.e. what is acted upon nowadays]

⁴¹ Sayyidī A'lā Hazrat, may Allāh shower mercy upon him, quotes the author of al-Hidāyah, mercy be upon him, to have stated that it is permissible. However the correct opinion is what is stated above i.e. impermissible.

⁴² Fatāwā Ridawīyyah, vol 2, pg 627-628

⁴³ Read the *muftā bihī* opinion.

⁴⁴ The blessed Hadīths regarding the leaves of the sidr tree were mentioned previously in the footnote.

The actual opinion is that if its qualities i.e. colour, smell and taste have changed⁴⁵, then it is not permissible to perform Wudū with such. For instance, if the colour of the saffron (which has been mixed in water) becomes so predominant that it can be used to dye fabric then Wudū with it is impermissible. The same applies to colour from any dye. If an amount of milk has been mixed in it that does not allow the colour of the milk to become predominant in it then Wudū with it is permissible, otherwise not. If old or dry leaves fall into it and their nature is altered then there is no harm, as long as the leaves do not cause it to become thick.⁴⁶

Definition: *Ghalabah* via liquids (the rule of being overwhelmed by liquids)

The properties of water have been discussed, now the qualities of water will be explained. So it was mentioned before that there are three qualities; colour, smell and taste, and it was also mentioned in the footnote that the default for liquids is that they possess all three qualities. So there are some liquids which possess three, however, there are some liquids which only possess two, and there are even some which don't possess any at all!

Rule

At least half the attributes must be present for overwhelming to occur. For example, if a liquid possesses:

- Three qualities, then two must be present
- Two qualities, then one must be present

Liquids which possess only two of the qualities

The text before mentioned the definition of water being overcome by solids, the text below will discuss the overwhelming of water by liquids. So first it will mention those liquids which possess two qualities. Just as the rule states. if one of these qualities is apparent, then the water will be regarded as overwhelmed and dominated by such liquid. For example, milk; this possesses two qualities, namely colour and taste; it has no smell. So if one of these attributes was dominant over the water, then this will be regarded as having been overwhelmed. Remember, when it changes into something else, then Wudū is not correct with it; before it is fine. An easy to understand example is milk; if mixed with water but it is still water, then it is fine to do Wudū with. However, if it has become lassi⁴⁷, then it is no longer allowed to do Wudū with this because it has become something else; the essence of the water has changed.

⁴⁵ Fatāwā Ridawīyyah, vol 2, pg 628

⁴⁶ Bahār-e-Sharī'at, vol 1, part 2, pg 329 - referencing *al-Durr al-Mukhtār & Radd al-Muhtār*, vol 1, pg 385

⁴⁷ Bahār-e-Sharī'at, vol 1, part 2, pg 329 - referencing *al-Durr al-Mukhtār & Radd al-Muhtār*, vol 1, pg 369

Text

والغلبة في المائعات: بظهور وصف واحد من مائع له وصفان فقط كاللبن له اللون والطعم ولا رائحة له.

Translation

Overwhelming in liquids is with the apparentness of one attribute from the liquid for which there only two qualities, like milk; it has colour and taste but it does not have any smell.

Liquids which possess three of the qualities

Just as the rule states, if two of the qualities are apparent then such water will be regarded as overwhelmed.

Text

وبظهور وصفين من مائع له ثلاثة كالخل

Translation

And [overwhelming in liquids] is with the apparentness of two attributes for the liquid which possesses three [qualities] like vinegar.

Liquids which possess none of the qualities

There are some liquids which possess none of the qualities at all. For example, used water⁴⁸ and rose water. If this was mixed in such a way, whereby there are two *ritls*⁴⁹ of this water and 1 *ritl* of normal water, then Wudū is not correct with this. However if the opposite is the case, meaning 2 *ritls* of normal water and 1 of the aforementioned, then this is fine, meaning Wudū will be correct.

Text

والغلبة في المائع الذي لا وصف له كالماء المستعمل وماء الورد المنقطع الرائحة تكون بالوزن. فإن اختلط رطلان من الماء المستعمل برطل من [الماء] المطلق لا يجوز به الوضوء وبعبسه جاز

Translation

Overwhelming in liquids which have none of the qualities, like used water and rose water whose smell has finished, will be weighed. So if two *ritls* of used water is mixed with a *ritl*

⁴⁸ Fatāwā Ridawīyyah, vol 3, pg 244

⁴⁹ An old unit of measurement, whereby one *ritl* approximately equalling 393.53g so two *ritls* being 787.31g. [Extracted from Fatāwā Ridawīyyah, vol 3, pg 262]

from normal (water), then Wudū will not be correct with it, and it is correct with its opposite.

[4] The fourth type of water

Easy to get in the midst of the discussion of used water, the types of water were being discussed. Here is the fourth type of water will be discussed; impure.

Text

والرابع ماء نجس وهو الذي حلت فيه نجاسة وكان راكدا قليلا

Translation

And the fourth (type) is impure water and it is that in which impurity has fallen in the state that it (the water) is at a standstill (i.e. motionless) and (the water is) of a small amount.

Definition: *Mā' qalīl* (A small quantity of water)

Another example of a term (i.e. *qalīl*) being mentioned and then being defined. So *mā' qalīl* i.e. a small amount of water is that which is ten by ten in arms length⁵⁰. So this water will be regarded as impure, even if the trace of impurity is not apparent. Similarly, if the water is flowing and the trace of impurity is apparent in it, then it will also be regarded as impure.

Thus, it will be impure in the following cases:

- Motionless water but trace of impurity not apparent
- Flowing water but trace of impurity is apparent

If a dead animal is found lying in the girth of a river and water is flowing over it then in the general sense, if the amount of water that flows after touching it, is less than the amount of water that is passing over it, or it is more or equal, the Wudū is absolutely permissible from anywhere in this water even from the area where this impurity is lying as long as the intrinsic quality of the water does not change. This is the correct and reliable ruling.⁵¹

Text

والقليل ما دون عشر في عشر فينجس وإن لم يظهر أثرها فيه. أو جاريا وظهر فيه أثرها.

⁵⁰ Bahār-e-Sharī'at, vol 1, part 2, pg 331/Fatāwā Ridawīyyah, vol 2, pg 274/287 - referencing *al-Durr al-Mukhtār & Radd al-Muhtār*, vol 1, pg 378

⁵¹ Bahār-e-Sharī'at, vol 1, part 2, pg 330 - referencing *al-Durr al-Mukhtār & Radd al-Muhtār*, vol 1, pg 382

Translation

And (the water of) a small amount is what is less than ten by ten. So it will be impure, even if its (the impurity's) effect is not apparent in it (the water). Or it is flowing (water) and its effect is apparent in it.

Definition: *Athar* (effect/trace)

Again, another example of a term being defined. So how can one ascertain what the effect/trace of impurity is? It is defined as follows: Taste, colour or smell; if any of these is apparent in flowing water, then it is no longer allowed to use it.

Text

والأثر: طعم أو لون أو ريح

Translation

Effect: Taste, colour or smell.

[5] The fifth type of water

The fifth and last type of water; doubtful. This is doubtful in terms of its ability to purify; there is no doubt in it being pure⁵². It is defined as that which a donkey or mule has drank from. The reason for doubt is because there is a doubt in donkey being *halāl* or *harām*, and a mule is a species of donkey thus the same ruling. If normal water is present, then Wudū with this doubtful water will not be valid. If there isn't normal water available, even though this doubtful water is present, one should use this and perform Tayammum, otherwise *Salāh* will not be valid.⁵³

However, if doubtful water becomes mixed up in normal water, then if the normal water is more, it can be used for Wudū, otherwise not.⁵⁴

Text

والخامس ماء مشكوك في طهوريته وهو ما شرب منه حمار أو بغل.

Translation

The fifth (type of water) is doubtful water in (terms of) its ability to purify and it is what a donkey or mule has drank from.

⁵² Marāq al-Falāh, vol 1, pg 17

⁵³ Bahār-e-Sharī'at, vol 1, part 2, pg 343 - referencing al-Fatāwā al-Hindiyyah, vol 1, ch 2, pg 24

⁵⁴ Bahār-e-Sharī'at, vol 1, part 2, pg 344 - referencing al-Fatāwā al-Hindiyyah, vol 1, ch 2, pg 24